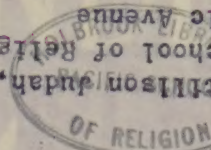


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CHRISTIAN FELLOWSHIP FOR WOMEN

Mr. Jay Stillison, Librarian
Pacific School of Religion G as Mar 60
1798 Scenic Avenue
Berkeley 9, California



World

OCTOBER, 1959

Topics for November



"COLONIAL DAMES" GREET DELEGATES AT PHILADELPHIA CONVENTION

For Christ and the Church...

THE CHRISTIAN ENDEAVOR



World

Cover

Delegates at the 45th International Christian Endeavor Convention July 6-11 in Philadelphia received a warm greeting from local committee members dressed as "colonial dames." Registrations for the convention totaled 4,900, including many Juniors and teen-agers.

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The Voice of Christian Endeavor

OCTOBER • 1959

Volume 75, Number 2

Daniel A. Poling	Editor-in-Chief
Phyllis I. Rike	Editor
Bert H. Davis	Associate Editor
Earle W. Gates	Contributing Editor
Harold E. Westerhoff	Publisher

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M E M O

from the General Secretary

THE PHILADELPHIA STORY

The end is not yet for the story of the 45th International Christian Endeavor Convention, held early this summer in Philadelphia. Each day's mail brings some new word of the great impact of the convention. One of American Protestantism's outstanding editors, identified for many years with the evangelical Christian cause, writes: "It was a real privilege to catch the spirit of modern Christian Endeavor and to find that it is thoroughly evangelical. It is marvelous the way the Lord[®] has preserved this testimony through the years when trends in other directions might have led the Society astray. I find many opportunities of recommending Christian Endeavor through my correspondence and as I visit various sections of the country."

YOUR LASTING INFLUENCE

Have you made plans for your influence to continue after your death? There is a way—a Christian Will. Consult with your attorney. Make a Christian Will now. It will insure that your wishes are carried out for the persons and agencies you would remember. Include the International Society of Christian Endeavor in your Will. Write to the General Secretary for more information.

CHRISTIAN ENDEAVOR AROUND THE CLOCK

Christian Endeavor literally operates around the clock. This was demonstrated to me during a recent trip to Texas and Mexico. Can you imagine 152 young people from ten different societies gathered for a breakfast at 6:15 in the morning? It happened; I was there. Glenn Williams, president of the San Jacinto District Union of the Texas Christian Endeavor Union, and his committee brought that wonderful crowd together at the San Jacinto Battleground, just outside the City of Houston. And what a thrilling time we had in God's great outdoors—and it seems greater in Texas! There was a delightful breakfast, prepared over the open fires. There was wonderful Christian fellowship and some really good fun, as only Christian Endeavorers can make it. I came away with an honorary Texas citizenship, a deed to one inch of an oil well, a Lone Star State flag and a beautiful ten gallon hat bigger than any other ten gallon hat I have ever seen. And then there was a moving worship service out under the trees, planned and directed by the young people of San Jacinto District. And all before eight o'clock in the morning. Yes, Christian Endeavor witnesses for Christ and His Church . . . around the clock.

A GREAT CHRISTIAN ENDEAVORER

There is a void in the ranks of Christian Endeavor International today. Dr. S. S. Morris, Sr., of Nashville, Tennessee, long-time General Secretary of the Division of Christian Education of the African Methodist Episcopal Church, and for many years a Trustee of the International Society of Christian Endeavor, died in Philadelphia, Pennsylvania, during the days of our International Christian Endeavor Convention, early in July. Laboring under the handicap of sickness, Dr. Morris came to Philadelphia to participate in the convention. He had several important assignments there. The great A.M.E. Church has lost an outstanding leader. Christian Endeavor too has sustained a real loss. We extend our Christian sympathy to his associates and to his family.

SOUTH OF THE BORDER

The International Society of Christian Endeavor comprises the countries of Canada, Mexico, and the United States. This year I have found myself on two occasions travelling through that American Paradise—Mexico. And everywhere Christian Endeavor abounds. And everywhere in Mexico Christian Endeavorers are preparing to entertain the Pacific Area Conference of the World's Christian Endeavor Union, in Mexico City, August 17-20, 1960. Watch for details. And plan your 1960 vacation so as to include the International Christian Endeavor Fellowship Tour of Mexico from August 6 through August 28.

Harold Westerhoff

Dr. Clyde W.

Meadows

Speaks To

Endeavorers

*International Society's president challenges Christian Endeavorers
in his first message since election at Philadelphia Convention*

In the beautiful Shenandoah Valley of Virginia, a teen-age boy years ago struggled with the two great questions: "Is God really calling me to the ministry?" and "Shall I answer that call?" The conflict came to a climax as that boy reached his nineteenth year. He said, "I want no part of the ministry, for my father and mother were both ministers and I know its difficulties and heartaches." The writer knows the severity of that struggle for he was that boy!

In that last summer of the teen years, I joined the Christian Endeavor society of a small rural congregation, the Mt. Olivet Church near Mt. Soion, Virginia, and was elected its vice-president. Through that Christian Endeavor experience I was led to answer "Yes!" to God and have spent many happy years in His service as a preacher of the Gospel. I owe a great debt to Christian Endeavor.

It was, indeed, a high honor to be elected the president of this great youth movement, the International Society of Christian Endeavor, in the Philadelphia Convention on July 8 and I have accepted in a deep spirit of humility for those who have gone before me in this position, Dr. Francis E. Clark, Dr. Daniel A. Poling, Dr. Ernest R. Bryan, and Dr. Earle W. Gates, are among God's greatest men.

The duties and responsibilities of such a position almost overwhelm me but I said a long time ago, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do." Through His guidance and His strength we go forward for Christ and the Church.

There is a great opportunity before Christian Endeavor in this our day. The Frankfurt (Germany) World's Convention last summer with its 14,000 delegates and the Philadelphia Convention in July of this year with 4,900 registered delegates and 15,000 parading Christian Endeavorers demonstrated the eagerness of youth for the real message of Christian living. The attendance in mass sessions filled Baptist Temple with enthusiastic youth and youth leaders. We know according to the statement of our beloved past president, Earle Gates, that the task will be greater in a few years, for we shall have twice as many teen-agers in America as we have now. Someone must reach them for Christ and the Church.

I believe in Christian Endeavor, first of all, because it is Christ-centered. It is Christ-centered in its basic principles: Confession of Christ, Service for Christ, Loyalty to Christ's Church, and Fellowship with Christ's people. It is also Christ-centered in its pledge: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do." Christian Endeavor is definitely based upon a commitment principle and that commitment is to Jesus Christ. There is no way to do Christian work effectively without commitment to Christ.

I believe in Christian Endeavor because it is loyal to the Church. There are many

fine youth organizations that are doing splendid work; however, here is an organization that is definitely associated with and loyal to the Christian Church and specifically loyal to the denomination in which it is sponsored.

I believe in Christian Endeavor because it is international, interdenominational and interracial. We, as Christians, need this wider fellowship and I want the young people as well as the older people and children of my church to have that wider experience of Christian association (John 17:20, 21).

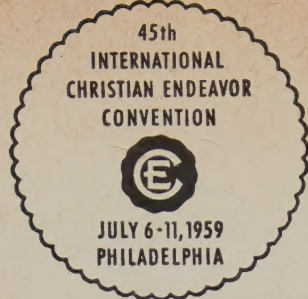
I believe in Christian Endeavor because its program not only includes a Sunday night service but many social and service activities during the week. Christian Endeavor can be serious for it is dealing with serious things—the work of Jesus Christ among the various age groups. But it also can laugh and have fun in its fellowship programs, and these, too, are usually intermingled in such a way as to make participation in its program a happy Christian experience.

Some things that weigh heavily upon my heart as I venture into this position of leadership and about which I ask you to pray and work are: (1) We need a larger financial support for this ever-expanding and tremendously challenging field of service. (2) We need to enroll more societies as members of the International Society so that they as local groups can feel that they are a part of the total movement. I would like to see at least 2,000 societies enrolled who were not previously members. We need to have the feel of connection and support from the "grass roots" to the top. (3) We need to continue our work in the field of young people's and children's societies with an emphasis upon evangelism, but in addition we need to encourage the use of adult societies. Adults need this type of program with its genius of multiple participation and expression. We must help them by suggesting suitable topic and study materials.

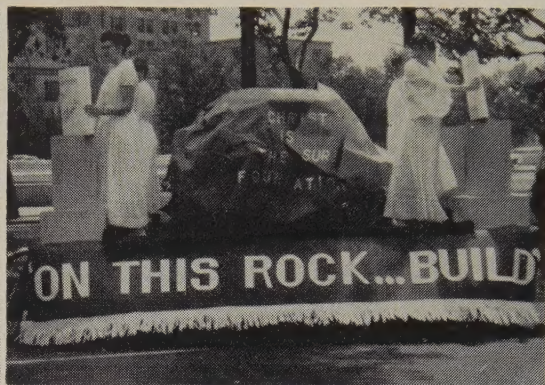
Let us go forward together for Christ and the Church.

Dr. and Mrs. Meadows were showered with gifts from Pennsylvania Endeavorers and from members of King Street United Brethren Church in Chambersburg, after his election during the recent Philadelphia Convention.





PHILADELPHIA



The 45th International Christian Endeavor Convention held July 6-11 in Philadelphia, Pennsylvania, is now a part of Christian Endeavor's history of great conventions. Reports continue to come to Christian Endeavor Headquarters in Columbus of decisions made by those who attended; the complete Philadelphia story cannot be written for years to come.

One of the outstanding features was the colorful Christian Witness Parade on Saturday afternoon. An estimated 15,000 Endeavorers marched through the streets of downtown Philadelphia in a parade that lasted an hour and fifteen minutes. Over 50 floats and musical units were included, plus marching groups representing unions from all parts of the United States and from Canada.

At the great closing session framed certificates were presented to those who placed in the marching unit and the float competition. Here is a list of the winners as selected by the judges.

MARCHING UNITS

Out of State—1. Kentucky; 2. Golden Rule; Honorable mention: Michigan, New York, Alabama.

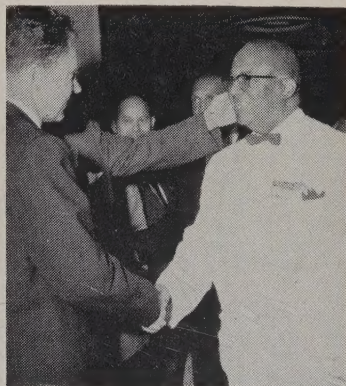
FIVE HUNDRED JUNIORS (above, left) like these alert Endeavorers were among the 15,000 marchers in the Christian Witness Parade at Philadelphia. THE FOUR PRINCIPLES of Christian Endeavor were the theme of the float entered by the Ontario Union (above, center). CHICAGO (ILLINOIS) UNION entered a float (above, right) with the theme of the "Ship of Zion—Christ, Our Pilot."

Pennsylvania—1. Montgomery County Juniors; 2. York County; Honorable mention: Beaver County, Cumberland County, Lancaster County.

Philadelphia—1. West Park Presbyterian Church; 2. Talmage Reformed Church; Honorable mention: Woodland United Presbyterian Church, Gaston Presbyterian Church, Simpson Methodist Church.

FLOATS

1. Gospel Train—Bethany Evangelical United Brethren Church, Norristown, Pennsylvania.
2. Shepherd Scene—Schuylkill Branch, Philadelphia.
3. Four Cardinal Principles—Ontario.



THE HEAD TABLE (left) at the Recognition Dinner for Dr. and Mrs. Earle W. Gates included (clockwise, starting at lower left) Dr. Clyde W. Meadows, Harold E. Westerhoff, Mrs. Daniel A. Poling, Dr. Earle W. Gates, Norman Klauder, Mrs. Earle W. Gates, Dr. Daniel A. Poling, Mrs. Norman Klauder, Earle W. Gates, Jr., Mrs. Timothy J. Kribs, Timothy J. Kribs, Eugene G. Alhart, Carol E. Gates, Diane Gates, and Mrs. Clyde W. Meadows.

LEADERS GREETING VICE-PRESIDENT NIXON at the reception in his honor are (above, left) Dr. James W. Eichelberger, secretary of Christian Education Department of the A.M.E. Zion Church; Dr. James DeForest Murch, (above, center) managing editor of CHRISTIANITY TODAY, being introduced by Dr. Daniel A. Poling (center); and Rev. and Mrs. Samuel Safferty (above, right) of Honolulu, Hawaii.

PHOTOS

Photos by Carl and William Wilson



TWO JUNIORS from Montgomery County, Pennsylvania, (above, left) rode in style, a part of the 200 Juniors from that county in the line of march. NEW YORK ENDEAVORERS sailed along (above, center) followed by the largest out-of-state delegation. INTO ORBIT FOR CHRIST (top, right) was the theme chosen by Woodland Avenue United Presbyterian Church of Philadelphia. WINNING FLOAT was the colorful Gospel Train (center, right) entered by Bethany Evangelical United Brethren Church of Norristown, Pennsylvania. SENIOR HIGH YOUTH (right) listen to Rev. George Lurwick as he leads their Quiet Hour and Bible Study period.

Honorable mention: Christian Endeavor Is Interdenominational—Southwestern Presbyterian Church, Philadelphia; Ship of Zion—Chicago, Illinois; Go Ye into all the World—Grace Chapel, Havertown, Pennsylvania.

Youngest marcher was two-year-old Frank Longbottom of Delaware Branch; largest out-of-Pennsylvania delegation was from New York State; delegation coming from greatest distance was from Oregon.



TAKING THE SHIRT right off Cecil Jeffery's back is Arch J. McQuilkin (above, left) during daily General Assembly. TALENT TIME (above, center) brought out the magician in Rev. Raymond C. Steinhart, Evangelical Congregational pastor, who was assisted by Joan Beatt of Ontario. CHRISTIAN ENDEAVOR DISTINCTIVES presented by Bishop R. W. Rash (above, right) of the Church of the United Brethren in Christ brought each assembly period to a close. COME TO CHICAGO said Illinois Endeavorers (top, right) when they invited delegates to the 1961 Convention in the Windy City. GREAT SINGING (right) was led by Ward and Barbara Abusamra (lower left of photo) and the Philadelphia Convention Choir.



1960 Citizenship Contest Features Individual and Society Participation

The 1960 Citizenship Contest sponsored by the International Society of Christian Endeavor includes competition by individual young people and, for the first time, by societies.

Robert C. Ross, citizenship director, announces that the Albert H. Diebold Awards for winners in the ninth annual contest will total \$1,100 plus grants for two trips to the Citizenship Convocation in Ottawa, Ontario.

Opportunity for Societies

Societies may participate in the contest by sponsoring and reporting a significant Christian citizenship project. This is to be conducted within the period September 1, 1959, to March 1, 1960. It will be evaluated on the basis of group participation, goals established and achieved, and the quality of the composite report.

All Christian Endeavor societies and similar youth groups in the United States, Canada, or Mexico are eligible to enter. The majority of the members in participating societies must be under 25 years of age.

The winning society will receive \$150 in cash with \$75 going to the group finishing in second place and \$25 to the unit in third position.

Many Awards for Individuals

Young people will again compete in two sections—Division A for those youth in the

United States, Canada or Mexico who are in 12th grade or below on February 8, 1960, and Division B for all who have completed 12th grade but are under 25 years of age.

Top winners in each division will receive \$150 in cash plus a grant (to a maximum of \$150) for expenses of attending the Convocation. Second award in each division will be \$75 with third place winners receiving \$50. For the next six runners-up in the International finals in each division there will be awards of \$25. Certificates of Recognition and special award emblems will be presented to all winners, with Honor Certificates to all other qualified participants.

The basis of awards will be "An Open Letter" on the subject CHRISTIAN CITIZENSHIP—UNLIMITED! (counting for 60% of total score) and a Service Record indicating the character and activities of the contestant (40%).

Individuals may be nominated by an adult, by another young person, or may nominate themselves.

Those who enter the contest will receive complete information, including helpful hints for projects for societies and for developing "An Open Letter" for individuals.

Citizenship Convocation in Ottawa

July 1-3, 1960, are the dates of Christian Endeavor's Citizenship Convocation which will be held in Canada's capital city, Ottawa.

The Convocation begins with dinner Friday night and concludes Sunday afternoon. The fee of \$35 includes meals (except breakfasts) and hotel accommodations, three or four to a room, in the fabulous Chateau Laurier, plus sight-seeing and registration fee.

Nomination Form FOR SOCIETIES

PLEASE PRINT

Send to Citizenship Director, International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

Valid only if postmarked no later than February 8, 1960

Please enter _____
(Name of Society or Group)

(Name of Church)

in Christian Endeavor's Citizenship Contest. Send all information to

(Name of Contact Person)

(Address of Contact Person)

(City, Zone, State of Contact Person)

Office or Position of Contact Person

Nomination Form FOR INDIVIDUALS

PLEASE PRINT

Send to Citizenship Director, International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

Valid only if postmarked no later than February 8, 1960

NOTE: You may be nominated by an adult, by another young person, or you may nominate yourself.

Please enter _____
(Name)

in Christian Endeavor's Citizenship Contest. Send all information to the contestant at

(Address)

(City, Zone, State)

(Disregard the following if you are nominating yourself) I agree to encourage my nominee to complete the "Letter" and Service Record.

(Name of Person Making Nomination)

(Address of Person Making Nomination)

(City, Zone, State of Person Making Nom.)



Norman Klauder and his wife, Helen, are shown with Vice-President Richard M. Nixon at Philadelphia Convention.

Norman Klauder Honored For Faithful Service

Christian Endeavor leaders are expressing gratitude to Norman Klauder of Philadelphia, Pennsylvania, who has just completed almost 20 years of service as chairman of the Finance Committee of International Society.

At the recent convention in Philadelphia Mr. Klauder was elected a vice-president of the International Society. He continues as a member of the Executive and Finance Committees and of the Board of Trustees. Allan J. Blair of Passaic, New Jersey, is the new chairman of the Finance Committee.

In 1935 at the International Convention in Philadelphia Mr. Klauder was elected a Trustee and a member of the Executive Committee and was immediately placed on the Finance Committee. He succeeded Dr. William Hiram Foulkes as chairman of that committee several years later.

In speaking of these years of service Mr. Klauder says, "It has been a very worthwhile and happy time, serving with a very loyal and devoted group of people. Certainly the good Lord has blessed the effort and has definitely indicated that this work is a very important part of His great program."

Congratulations on a job well done Norman Klauder!

COMING EVENTS For Your Prayer Calendar

Here is a list of Christian Endeavor conventions and conferences which will be held in the next few months. Remember these events in your daily Quiet Hour.

OCTOBER

- 2-3 —New Jersey, Pluckemin
- 10-11—Great Lakes Region, Syracuse, Indiana
- 10-12—Ontario, Fort Erie
- 30-November 1—Southern Region, Montreat, North Carolina

NOVEMBER

- 6-8 —Farber, Missouri

DECEMBER

- 3-6 —Executives' Program Council, Columbus, Ohio



A Miniature One-Color Illustration of the 1960 Four-Color Poster

Christian Endeavor on Display!

Christian Endeavor's current Outdoor Poster Program presents an unequalled opportunity to attract the interest of thousands, pointing them to Christ and the Church, and to Christian Endeavor.

November 15 is the deadline for orders for posters to be placed. Cost is \$4.75 each, or a quantity rate of \$4.50 each when 50 or more are purchased. Payment must accompany all orders.

State and provincial unions are appointing chairmen to secure contributions of space from local poster plant owners and financial gifts from Endeavorers to cover the cost of the posters.

The Outdoor Advertising Association of America, Inc., has recognized this program as a worthy project. Their public service report for 1958 shows 1,760 Christian Endeavor posters displayed, for a total of 369,600,000 advertising impressions and an estimated space value of \$69,080.

Secure full details and guidance bulletins by writing to Phyllis I. Rike, Outdoor Poster Program Director, International Society of Christian Endeavor.

Daily Bible Readings for Your Quiet Hour

Here are the daily Bible readings selected for use in connection with the weekly Christian Endeavor topics for November, 1959. These particular selections have been chosen because they give valuable food for thought in connection with the topic for the Sunday to follow.

These readings are grouped together on one page in order that Endeavorers may easily use them. Why not clip out this section and place it in your Bible, ready for your daily Quiet Hour observance.



Junior High (Intermediate) Daily Readings

- M., Oct. 26. The Gospel Letter. Romans 1:14-17.
T., Oct. 27. Letter to a Young Preacher. I Timothy 1:1-7.
W., Oct. 28. Letter to Prevent Apostasy. Galatians 1:1-6.
T., Oct. 29. Letter of Instruction. Titus 1:1-5.
F., Oct. 30. Letter to Urge Unity. Ephesians 1:1-10.
S., Oct. 31. Letter for a Friend. Philemon.
Sun., Nov. 1. Topic—Paul—Letter Writer. I Thessalonians 1:1-10.
M., Nov. 2. Devotions Interrupted. Mark 1:35-37.
T., Nov. 3. No Time to Eat. Mark 3:20-21.
W., Nov. 4. No Chance to Rest. Mark 6:31-34.
T., Nov. 5. Ministry of Healing. Mark 1:32-34.
F., Nov. 6. Multitude Fed. Mark 6:34-44.
S., Nov. 7. Temple Cleansed. Mark 11:15-17.
Sun., Nov. 8. Topic—Mark—Action Writer. Mark 1:16-20.
M., Nov. 9. Setting the Date. Luke 2:1-3.
T., Nov. 10. Personnel Details. Luke 3:1-3.
W., Nov. 11. Resurrection Details. Luke 24.
T., Nov. 12. Travel Details. Acts 27:1-13.
F., Nov. 13. Firsthand Information. (WE) Acts 16:10-13.
S., Nov. 14. Gentile Christian History Starts. Acts 10:17-27.
Sun., Nov. 15. Topic—Luke—Exacting Historian. Luke 1:1-4; Acts 1:1-4.
M., Nov. 16. Food. Psalm 65:9-13.
T., Nov. 17. Clothing. Matthew 6:28-30.
W., Nov. 18. Shelter. II Kings 4:8-13.
T., Nov. 19. Friends. II Samuel 1:25-26.
F., Nov. 20. Church. Psalm 84:1-4, 10.
S., Nov. 21. Christ. II Corinthians 2:14-17.
Sun., Nov. 22. Topic—"Count Your Many Blessings." Psalm 100. (Thanksgiving Sunday)
M., Nov. 23. Man's Equality. Galatians 3:26-29.
T., Nov. 24. Spiritual Brethren. Matthew 12:48-50.
W., Nov. 25. Brotherly Love. John 13:34, 35.
T., Nov. 26. Spiritual Relations. Ephesians 2:14-19.

- F., Nov. 27. Unity in Christ. I Peter 2:8-10.
S., Nov. 28. Friendship. Ecclesiastes 4:9, 10.
Sun., Nov. 29. Topic—Return of the Runaway. Philemon 10-18.

Senior-Young People's Daily Readings

- M., Oct. 26. The Gospel Letter. Romans 1:14-17.
T., Oct. 27. Letter to a Young Preacher. I Timothy 1:1-7.
W., Oct. 28. Letter to Prevent Apostasy. Galatians 1:1-6.
T., Oct. 29. Letter of Instruction. Titus 1:1-5.
F., Oct. 30. Letter to Urge Unity. Ephesians 1:1-10.
S., Oct. 31. Letter for a Friend. Philemon.
Sun., Nov. 1. Topic—Paul—Letter Writer. I Thessalonians 1:1-10; II Thessalonians 3:17.
M., Nov. 2. Devotions Interrupted. Mark 1:35-37.
T., Nov. 3. No Time to Eat. Mark 3:20, 21.
W., Nov. 4. No Chance to Rest. Mark 6:31-34.
T., Nov. 5. Ministry of Healing. Mark 1:32-34.
F., Nov. 6. Multitude Fed. Mark 6:34-44.
S., Nov. 7. Temple Cleansed. Mark 11:15-17.
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M., Nov. 9. Setting the Date. Luke 2:1-3.
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W., Nov. 11. Resurrection Details. Luke 24.
T., Nov. 12. Travel Details. Acts 27:1-13.
F., Nov. 13. Firsthand Information. (WE) Acts 16:10-13.
S., Nov. 14. Gentile Christian History Starts. Acts 10:17-27.
Sun., Nov. 15. Topic—Luke—Exacting Historian. Luke 1:1-4; Acts 1:1-4.
M., Nov. 16. Multiple Reason for Thanks. I Peter 2:7, 9, 10.
T., Nov. 17. In Word and in Deed. Colossians 3:15-17.
W., Nov. 18. Continued Thanks. Ephesians 5:20, 21.
T., Nov. 19. Expressing Thanksgiving. Luke 17:11-19.
F., Nov. 20. Thanksgiving in the Face of Danger. Acts 27:33-36.

- S., Nov. 21. Thanksgiving in the Face of Death. Daniel 6:4-10.
Sun., Nov. 22. Topic—Living in Gratitude. II Corinthians 9:6-15. (Thanksgiving Sunday)
M., Nov. 23. Man's Equality. Galatians 3:26-29.
T., Nov. 24. Spiritual Brethren. Matthew 12:48-50.
W., Nov. 25. Brotherly Love. John 13:34, 35.
T., Nov. 26. Spiritual Relations. Ephesians 2:14-19.
F., Nov. 27. Unity in Christ. I Peter 2:8-10.
S., Nov. 28. Friendship. Ecclesiastes 4:9, 10.
Sun., Nov. 29. Topic—Return of the Runaway. Philemon 10-18.

New Union Presidents



Rev. Raymond Denekas

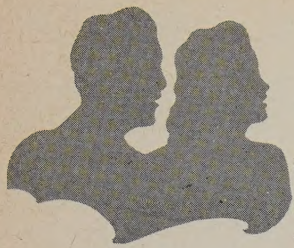


Ed Hillam

California Union's new president, Ed Hillam of Santa Clara, is a member of the staff at Stanford Research Institute in the engineer equipment group and a member of Westminster Presbyterian Church of San Jose. "Christ—the Answer" is his theme for the year. Rev. Raymond Denekas of Annville Institute, Annville, mountain mission of the Reformed Church in America, is Kentucky Union's new head.

PACKETS NOW AVAILABLE FOR 1960 CHRISTIAN ENDEAVOR WEEK

Colorful packets, full of helps for the celebration of Christian Endeavor's 79th birthday, are now in distribution. Brand new items included are samples of attractive place mats and napkins, matching the 1960 bulletin covers. Societies and unions need these packets to plan an effective anniversary observance January 31-February 7, 1960. Order now from Christian Endeavor Headquarters in Columbus. Just 50c each.



Paul--Letter Writer

No. 1 in a Series: "Contributors to the New Testament"

I Thessalonians 1:1-10; II Thessalonians 3:17

Senior-Young People (15-24 Years)

NOVEMBER 1961

Comments by Rev. Burton Weber*

Aims of the Topic

1. To better understand Paul's writings by learning about him as a man and by learning about the purpose of his writings.
2. To try to catch some of his enthusiasm for the spread of the Gospel of Christ.

Promotion

Make up a letter written in large and awkward handwriting with the following message on it:

My hand is large, my journeys long,
And when in jail, I sing a song.

A Roman Jew and city-born,
In later life I bore a thorn.

Who am I? Learn more about me at
Christian Endeavor.

Give the details as to time and place at the bottom of the letter. This could then be posted on a bulletin board or copies sent out to members and friends of the society.

Suggested Program Outline

Pre-Prayer Service

Hymn: *Lead On, O King Eternal*

Scripture: I Thessalonians 1:1-10; II Thessalonians 3:17

Hymn: *Living for Jesus*

Prayer

Announcements and Offering

Hymn: *There's a New Day Dawning*

Leader's Introduction

Topic Presentation

Discussion

Illustration

Hymn: *He Keeps Me Singing*

Benediction

For the Leader

Start the lesson by using the poem in the promotion notes to make sure everyone knows the answer. With just a little effort a dramatization of Paul's conversion can be arranged. A map of the territory that Paul covered would help to locate his journeys and would stimulate interest.

Leader's Introduction

Today our topic is the first of three on contributors to the New Testament. Paul is the first and foremost of these because of the amount he has contributed and because of his importance in the spread of the early church.

Paul was a missionary. He travelled a great deal, preaching and establishing churches. Often he met opposition and was at times put in jail, but always he kept on with his great task. His work was strenuous but he pressed on with it.

We can be glad he did for it was through his efforts that Christianity spread to Europe and became strong. His constant ambition and enthusiasm has often challenged the church since his time.

Early Life of Paul

Paul was born in the thriving busy city of Tarsus. His early life in this city left a permanent mark upon him and his writings.

*Mr. Weber is minister of Garrison Road United Brethren in Christ Church, Fort Erie, Ontario.

DISCUSSION QUESTIONS

1. Why do you think Paul's conversion was so spectacular in comparison to most others?
2. Can we expect results similar to Paul's in our day? Give your reasons for thinking as you do.
3. What dangers does the church today face that could be compared to some of these early churches faced?
4. In what ways can Paul be an inspiration to us today?

The few illustrations he uses in his writings are usually taken from city life and particularly from the public games that he no doubt witnessed frequently in Tarsus.

Paul's parents were devout and loyal Jews. His father held the distinction of being a Roman citizen as well. We don't know whether his father was also Roman-born or was made a Roman citizen for some deed of valor or for money. It gave Paul a great deal of satisfaction to be able to say he was "Roman-born."

Paul's two names reflect his heritage. "Paul" was his Roman name and meant "little." "Saul" was his Hebrew or Aramaic name and probably was after King Saul who belonged to the same tribe as Paul. It was common to have two names, one for each nation, but Luke seems to indicate that he was commonly called Saul up to the point in his life where he took over active leadership in the Church. From then on he is called "Paul." Perhaps this is supposed to imply the complete change that came about in Paul's life through Christ's influence.

Conversion

Paul's conversion is so spectacular that every Christian Endeavorer should read about it for himself. It is in Acts 9. (*Read it together if possible.*)

Journeys

Some time after his conversion Paul entered upon his most important work. This was his missionary work to the Gentiles. He took three separate missionary journeys and one final trip to Rome as a prisoner.

Churches thus began to spring up wherever Paul went and these churches were usually made up of both Jews and Gentiles. In these early days they gathered together in homes for their worship.

Paul was much concerned about the success of these scattered groups and tried to keep in touch with them. Many of his letters were written to these churches to help them solve problems that arose after he left them to carry on the work he had started.

Writings

The letters that Paul wrote and that are included in the New Testament can be divided into two groups: those to churches and those to individuals. From Romans to II Thessalonians is the first group and they are

arranged according to their length, not the order in which they were written. I Timothy to Philemon is the second group and these too are arranged according to their length.

Paul apparently wrote other letters but these thirteen are all that we have in existence at present. The book of Hebrews was once thought to be by Paul but is now believed to have been written by someone else.

Each letter has its own particular purpose. Romans was written to tell the church at Rome that he was planning to visit them and to appeal for their cooperation in his plans for further preaching in the western world. I Corinthians was written to correct a number of problems in putting the Christian religion into practice. II Corinthians was written to express his joy that the church had profited from an earlier stern letter of rebuke which is now lost.

Galatians was written to clear up the divisions that resulted from attacks on his teaching by some of his enemies. Ephesians is a letter that was apparently written for distribution to many churches, not just to the one at Ephesus. Its purpose is to set down a systematic account of Paul's doctrine and is quite similar to Colossians.

Philippians was written to thank the church for their gift of money for the needy Christians at Jerusalem. It is also a letter of commendation for Epaphroditus who was carrying the letter and who was to act as Paul's representative to the church.

Colossians was written to counteract dangerous teaching that was rising in the church. It was a teaching that combined Christian beliefs with Jewish and pagan beliefs and it had to be strongly opposed.

I Thessalonians was written to express Paul's joy at the report that this church had remained true to their "faith and labor of love." It also answers some problems that the church was facing. II Thessalonians was written to deal with a new situation that arose after the first letter was written. There are some misunderstandings and confusion about the "day of the Lord" in the church and Paul reminds his readers what he had previously taught them about this.

I and II Timothy and Titus were written to his younger assistants to instruct them as to how to carry on the work now that he was no longer personally directing it.

Philemon was written at the same time as Colossians and was for the purpose of winning forgiveness for Onesimus, a runaway slave of Philemon's who was now returning to his master.

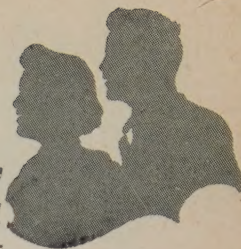
Illustration

A good illustration of Paul's undying spirit is recorded in Acts 17:16-28. After having been beaten and thrown into prison Paul and Silas prayed and sang the praises of their God. To be able to sing in the face of trouble is the Christian's greatest weapon. It shows that he is conqueror through Christ who strengthens him.

Paul--Letter Writer

No. 1 in a Series: "Contributors to the New Testament"

I Thessalonians 1:1-10



Junior High (12-14 Years)

NOVEMBER 1

Comments by Dr. Jerome DeJong*

A Bible Quiz

In order to make this program more meaningful have a quiz on Bible content. This will perhaps stimulate interest in the writings of Paul. You may wish to choose sides or to divide the boys and girls, whatever the leader feels will be the most interesting. The quiz is entitled *Who Am I?*

I. Who Am I? (CORINTH)

I am a church. There were many problems among my members. Paul wrote me two letters. In one of the letters there is a beautiful chapter on the resurrection. Paul visited me on two of his missionary journeys.

II. Who Am I? (TIMOTHY)

Paul wrote me two letters. In one he called me his son in the faith. My mother's name was Eunice and my grandmother's name was Lois. I am a preacher.

III. Who Am I? (PHILEMON)

Paul wrote me a letter about a possession of mine. Paul said I owed him my life and this was true spiritually. I was a wealthy man. If you haven't guessed yet, the name of my slave was Onesimus.

IV. Who Am I? (GALATIA)

I am a church. Paul wrote me a letter because there were those in my membership who believed that to be a Christian it was necessary to obey the law and live like an orthodox Jew. Paul tells the story in my letter about our friend Peter who, for a while, disagreed in practice with Paul.

V. Who Am I? (THESSALONICA)

I am also a church. Paul wrote me two letters. The first letter told of Jesus' second coming. The second letter reminded people of the church that certain things had to happen before Jesus would come again.

Paul's Letters

What is an epistle? An epistle is a letter. This is actually what the epistles of Paul really are. They are letters to the various churches which Paul helped to establish or from which he had heard. You might take a few moments and discuss:

What are the parts of a letter?

Do Paul's epistles have these characteristics?

What is the purpose of a letter?

What was Paul doing by his letters?

Pause for a moment and name the epistles of Paul. If you know the books of the Bible this will not be hard to do.

Has someone mentioned Hebrews? The King James Bible, which most of us use, says, "The Epistle of Paul to the Hebrews." However, the original Greek in which this letter was written simply says, "To the Hebrews." This is true of the superscription of all of Paul's letters. No one is quite sure who wrote Hebrews. Some still believe

it was Paul, but others believe it was another author. There are then thirteen epistles of Paul recorded in the Bible.

The Date

Every letter has a date. The epistles of Paul, however, are not dated. There is some disagreement among Bible scholars as to their date. However, the earliest epistle is thought to be Galatians, 48 or 49 A.D., and the last epistle of Paul to be II Timothy written about 67 A.D. All the other epistles were written between these dates.

The Place

When writing a letter we put our address at the top of the page or give the name of the place from which we are writing. Here again there is difference of opinion. We know that some of Paul's letters were written while he was on his missionary journeys. Some of Paul's letters are called prison epistles because they were written while he was in prison. These letters are Ephesians, Philippians, Colossians, Philemon, Titus and the two letters to Timothy.

The Salutation

Every letter has a greeting. Have various persons read the greetings (first verses) of the various letters of Paul.

It is interesting to observe that in every one Paul asserts his apostleship. This lends weight to the letters of the apostle. After all, why should they listen to him? No doubt many letters came to the early church as letters come today. Some are quickly filed in the waste basket. But when we receive an official letter we pay careful attention. That is why Paul greets the churches as he does, so they will listen carefully to what he has to tell them.

You will also observe that every letter has the salutation from "God the Father and the Lord Jesus Christ." Have you ever noticed that every Sunday your own pastor greets the congregation in the same way? That is why the order of worship sometimes refers to the "Salutation."

The Body

Now every letter is written for a purpose. Sometimes a letter brings good news, sometimes bad news. Sometimes a letter gives encouragement and sometimes it gives a warning. Paul writes his letters because certain needs arise in the church and Paul is trying to help the church, encourage it, or warn it.

Galatians, for example, is a warning about those who taught obedience to the law when the Gospel spoke of the need of faith. Romans is a letter of instruction to strengthen the church at Rome. Timothy was a letter of advice and help to a young minister. It must be remembered that every letter had a specific purpose and filled a specific need.

The Greeting

The letters of Paul conclude with his personal greetings to various Christians. Especially is this true of Romans. You might read a portion of Chapter 16 as an illustration. The letters are concluded with Paul's greetings in the person of Jesus Christ.

The Meaning

Sometimes you see cartoons of a child finding a bundle of old love letters of mother and dad and distributing them through the neighborhood, playing mailman. These letters are funny because they were written long ago. There are other letters that become more and more valuable as they grow older, such as the letters of George Washington or Benjamin Franklin.

The letters of Paul are interesting historically, of course, because they tell us of the history of the church. But their real meaning lies in the fact that we believe these letters to be inspired by the Holy Spirit. This means that what Paul says has a meaning for us today.

We believe that the teachings and practices of the modern church ought to be based on the teachings of Paul because he was writing under the inspiration of the Holy Spirit. Perhaps Paul himself did not fully understand this fact, yet we are convinced that he was inspired to write. We read these letters, then, for inspiration and for instruction and guidance in our spiritual lives.

Worship Suggestions

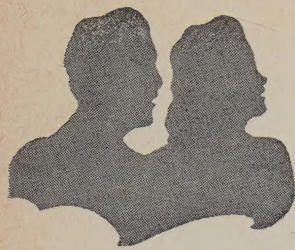
Read some selected portions of Paul's epistles, but read them in a modern translation. The Revised Standard Version is good but for real interest read Phillips' *Letters to Young Churches*. Read such passages as: Romans 1:1-8; I Corinthians 2:14-16; I Corinthians 9:24-27; II Corinthians 4:7-10. There may be other passages the leader will choose as interesting. Be sure and have this rendering in your Christian Endeavor library.

Applicable hymns: *I Love To Tell the Story*, *Break Thou the Bread of Life*, and *Great Is Thy Faithfulness*.

Scripture: I Thessalonians 1:1-10.

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from CHRISTIAN ENDEAVOR SONGS. This book, with an attractive red and white paper cover, contains 113 songs and hymns for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio. Price: 50c each, \$5 per dozen, \$40 per hundred.

*Dr. DeJong is minister of Immanuel Reformed Church of Grand Rapids, Michigan.



Mark--Action Writer

No. 2 in a Series: "Contributors to the New Testament"

Mark 1:16-20

Senior-Young People (15-24 Years)

NOVEMBER 8

Comments by Rev. Raymond C. Steinhart*

Consideration for the Leader

The Gospel of Mark has sixteen chapters. How exciting it would be for you and helpful for your hearers to make a statement of your own based on your study of these wonderful chapters. What do you think is the most appealing news coverage in this book? What incident in this Gospel would you consider to be full of action?

Perhaps your city editor might come to your meeting and share his views on newspaper reporting, the ingredients of a good news story, and what a good news reporter should know.

Publicity

Make up about five cards size 6 by 4 inches, or larger, and place in those areas where people are sure to pass. Draw a large "16—" and write underneath: "Hear about it tonight. Loaded with action."

On the day of the meeting, if it is a Sunday, make up a supply of paper circles, write "16" in the circle, and have the members of your society wear them in the Sunday school and morning worship service. People will ask questions and you will have the answer.

Program Outline

Pre-Prayer Service

Call to Worship: "Drop Thy still dews of quietness, till all our strivings cease; take from our souls the strain and stress, and let our ordered lives confess the beauty of Thy peace."

Hymn: *O Master, Let Me Walk with Thee*
Scripture: Mark 1:16-20

Duet or Instrumental Selection

Hymn: *The Beautiful Garden of Prayer*

Prayer (Ask for requests for prayer)

Announcements and Offering

Trio or Quartet

Leader's Talk

1st, 2nd and 3rd Speakers

Our Aim and Life Problem

Discussion and Questions

Hymn: *I Love to Tell the Story*

Fellowship Circle

Benediction

Who Was Mark?

1. He was the son of a certain Mary who lived in Jerusalem (Acts 12:12).
2. His name was John and he had the surname Mark, or Marcus, meaning a large hammer.
3. His mother's house was one of the meeting places for the followers of Christ.
4. He was the cousin of Barnabas.
5. He might have been the young man mentioned in Mark 14:51,52.
6. His mother's house was the house to which Peter went when released from prison (Acts 12:11,12).
7. Some think it was in the house of his mother that the Last Supper was eaten (Mark 14:14).

*Mr. Steinhart is pastor of the First Evangelical Congregational Church, Easton, Pennsylvania.

PARTICIPATION AND DISCUSSION

1. What can we do as a Christian organization to combat the salacious scribbling and lewd literature on the newsstands of our day? Are we doing anything about it now?

2. Do you think it is possible to move the hearts of others if we ourselves are not moved? It is not enough to be able to write well, we must have something to say.

3. We believe the pen is a dynamic instrument for good or for evil. Little wonder that missions are swinging back to the original method of Gospel communication, the written word. Do you believe the written message may become the capstone of missionary endeavor? (Christian publications belong to every race.)

4. Read to your society Mark 4:26-29. How do these verses relate themselves to our work in Christian Endeavor?

5. How would you rate your Christian Endeavor society? "Active," "Little vision," "Good leadership," "Inadequate leadership," or "Just about existing"? What can we do to make it click for Christ and His Church? After reasons are stated then organize for action.

8. He accompanied Barnabas and Paul from Jerusalem to Antioch of Syria (Acts 12:25).
9. Mark was the cause of contention between Paul and Barnabas (Acts 15:37-39).
10. He was in Rome with Paul (Colossians 4:10; Philemon 24).
11. Paul speaks of Mark in highly commendatory terms (II Timothy 4:11).
12. When Peter writes his first epistle he sends greetings from Mark whom he calls his son in the Gospel (I Peter 5:13).

Mark's Gospel

1. It is the shortest of the four.
2. What he gives he describes with much detail.
3. His stories move forward rapidly, with pictorial power; and consist of a succession of descriptive scenes.
4. It is the Gospel of the works of Christ.
5. The symbol of Mark's Gospel is the ox, first at the plow in service, then on the altar in sacrifice.
6. He mentions things Peter would be likely to know and observe (Mark 1:29; Luke 4:38; Matthew 21:20; Mark 11:13,14,21).
7. He omits anything that specially honored Peter (Matthew 14:28-31; 16:13, 19; 19:28; John 21:15,19; Mark 8:32, 33; Matthew 26:75; Mark 14:72).
8. Ten times in the opening chapter we find the words "immediately," "straightway," "forthwith."
9. At least twenty of Christ's most astonishing miracles are given.
10. The Gospel relates only four parables: the growing seed, the sower, the mustard seed, and the wicked husbandman.

Lessons from Mark

1. *We can be His voice in the midst of strange voices* (Mark 1:3). John the Baptist was the voice of one crying in the wilderness. His was a clear voice. It directed others to the Lamb of God. It was an assuring voice. It declared the message in no uncertain terms, "Prepare ye the way of the Lord, make His paths straight." His was a penetrating voice. There were other voices, but his voice carried the message. Here is something for us. We can speak in His name. We can be His messengers.

2. *We can be students in the Master's school for fishermen* (Mark 1:17). We all need Jesus Christ. We need Him, not as a vague figure in history, but as an intimate, personal, transforming Saviour. Winning people for Jesus Christ is our basic responsibility. Are you looking for action? Seek out others for Jesus Christ.

3. *We can live a life of prayer and watchfulness* (Mark 13:34-37). As a loyal member of Christian Endeavor I ought to make it the rule of my life to pray and read my Bible every day. I ought to attend the pre-prayer service of my society. I ought to attend the midweek prayer service of my church. My life ought to be lived in the atmosphere of prayer and watchfulness. We are admonished to watch and pray.

First Speaker

Activity is all about us. Our Christian Endeavor society can be the most progressive organized group of Christian people our town knows. But this does not happen by mere wishing and dreaming. We must give our dreams feet. We must move out to see things accomplished.

Second Speaker

God said to Moses as they faced the great sea, "Tell the children of Israel to move forward." Action was demanded. The moment the people moved God began to work in their behalf. They crossed to the other side. It is wonderful to pray for our societies, but let us not forget there is much land to be possessed.

Third Speaker

Nothing can speak so well as a job well done. A committee that functions, plans its work and works its plan, will have its own special reward. A Christian Endeavor society buried in its work is very much alive.

Our Aim

To be good reporters for Jesus Christ and to tell out the Gospel story with no uncertain sound.

Life Problem

Jim Ellis was a very religious man. He pounded away each day on one idea. "People ought to pray more" was his continual proclamation. But Jim was recognized as a man, though devout, who would never take any responsibility in the church. He dodged church work. He asserted, "We can move things by prayer," and thus he talked his way out of responsibility. How far was Jim Ellis right? How far was he wrong? How would you advise him?

Mark--Action Writer

No. 2 in a Series: "Contributors to the New Testament"

Mark 1:16-20



Junior High (12-14 Years)

NOVEMBER 8

Comments by Rev. C. Ray Miller*

For an Interesting Meeting

Conduct the program in the form of a radio broadcast. Have the leader take charge of the opening part of the program and then at the scheduled time introduce the program, state its purpose, and introduce the various participants.

Mail out a questionnaire on the Gospel of Mark, indicating the chapters where the answer can be found. For example, To whom did Jesus say, "I will make you fishers of men"? (Mark 3). Do not give the verse. Have them bring the answers to this meeting.

Use a Bible dictionary to gather more information on "Mark--Action Writer." Ask people their viewpoint on the Gospel of Mark.

Program Outline

Pre-Prayer Service

Prelude

Call to United Prayer

And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him (1 John 5:14, 15).

Invocation

Hymn: *O Worship the King*

Introductions and Announcements

Offering

Scripture Lesson: Mark 1:16-20

Prayer Hymn: *Near to the Heart of God*

Prayer

Special Music

Lesson Presentation

Hymn: *Give of Your Best to the Master*

Benediction

Reader's Introduction

The aim of this second lesson in the current series, "Contributors to the New Testament," is to show Mark as a writer characterized by action. In order to accomplish this purpose, let us make a long journey into the past and there view some of the exciting events as they occurred. Let us turn back the pages of history nearly 1,900 years as this Gospel is believed to have been written approximately 65 A.D.

The Man

John Mark, the writer of this Gospel, was the son of Mary, a Christian Jewess. He was the nephew or cousin of Barnabas, the great friend of the apostle Paul, and as a young man accompanied these men of God on a portion of their first missionary journey. He later deserted them, however, and returned to his home. He was afterwards reunited and Paul, in his closing years, speaks of this young man, Mark, who was his fellow laborer and who was a comfort to him during one of his imprisonments.

*Mr. Miller has just completed two years as assistant pastor of King Street United Brethren in Christ Church, Chambersburg, Pennsylvania.

FOR CONSIDERATION

1. List several of the great values of Mark's Gospel and tell how they affect us today.

2. State the purpose of Mark's writings.

3. Discuss further the life and work of Mark.

4. Tell of others, such as the writer of this Gospel, who served in a subordinate position but who have been of great service "for Christ and the Church."

5. Study some of the action stories recorded in this second book of the New Testament and apply the message to your own lives.

Acts 12:12 indicates that the home of Mark and his mother was one of the places where the early Christians were sheltered. Peter, after his deliverance from prison, entered this home and was without a doubt intimately acquainted with this family.

References to Mark are made several times throughout the New Testament but most generally in a subordinate position. Yet he has been of great service and has recorded for us the second book of the New Testament.

The Book

This Gospel writer was not one of the twelve whom our Lord had chosen and may not have been even an eye-and-ear witness to the events which are recorded by him. From all indications he recorded this message as he heard it taught and preached. According to early Christian tradition, Peter was the source of his information and he merely wrote it as Peter preached it.

Characteristics of the Book

Mark writes of Jesus as the helper and as the mighty worker. He presents Him as a doer and not so much as a teacher. In the 16 chapters of the Gospel there are 18 miracles recorded with Jesus displaying power over disease in eight of them, over nature in five, over demons in four, and over death in one. In addition, this Gospel is believed to be more vivid and dramatic in its narratives than any of the others.

Another of the characteristics of Mark's writing is his ever-recurring "straightway," a word used 42 times in 16 chapters. There is no genealogy in this Gospel such as occurs in Matthew and Luke, and the word, "law," does not appear in this second book of the New Testament. It is interesting to note also that there are very few Old Testament references contained in Mark's Gospel.

Value of this Writing

The Gospel according to Saint Mark is considered as being the oldest of the Gospels and thus is of great value. It does not contain a full biography of the life of our Lord. In fact, it omits entirely the life of Jesus before He began His ministry. But it does give us a beautiful picture of Him, of His life and ministry from this point,

and of His passion with a tremendous emphasis upon the latter. Another of the great values is his vivid presentation of the various accounts recorded.

Events Listed

The Call to Follow Christ, Mark 1:16-20. As Jesus was walking by the sea of Galilee, He saw Simon, Andrew, James, and John, and "straightway" He called them to follow Him. It is interesting to note that "straightway," or "at once" they responded to His call. The call comes likewise to us today and it is our duty to respond, whether it be the call to salvation or the call to dedication. We have a very definite responsibility and the decision rests with each of us. Let us choose rightly!

The Feeding of the Multitude, Mark 6:34-44. Jesus manifests His power in this miracle of the feeding of the 5,000. The loaves and the fishes provided were blessed by our Lord and were miraculously multiplied. There was sufficient for all and in addition there were twelve baskets full left over. In this incident He shows again that great things are possible and He teaches several lessons. He teaches particularly the lesson of love and of service to their fellow men as well as the joy of so doing.

The fact that Mark, in his writing, sets forth Jesus as a servant and as a doer is readily seen in this passage.

The Cleansing of the Temple, Mark 11:15-17. This was a very important event in the life of our Lord. Here He is seen on the aggressive, doing at least four things: driving out the people who were buying and selling; upsetting the tables of the money-changers; refusing to allow the people to carry vessels through the temple or to make it a thoroughfare; and teaching them that the temple should be a "house of prayer." He, of course, was not at all pleased with the activities which were being carried on but was concerned about purifying the life of the nation. Because of His action, however, the scribes and high priests sought to have Him put to death.

Other Events. There are many other outstanding stories recorded by Mark, the action writer. Ask each person present to name the story in this Gospel that most appeals to him, and then ask a few to tell their favorite story in as interesting a manner as possible.

For Further Discussion

There are times at school when we should take our stand "for Christ and the Church." When we do, it strengthens our own faith and Christ is exalted. If we fail, Satan has achieved another victory. State several ways in which we may and should take our stand, and review the habits we ought to practice each morning in order to have the strength to do so.



Luke--Exacting Historian

No. 3 in a Series: "Contributors to the New Testament"

Luke 1:1-4; Acts 1:1-4

Senior-Young People (15-24 Years)

NOVEMBER 1971

Comments by Dr. Samuel S. Haas*

Purpose

To learn as much as we can about Luke as a man, a scholar, an author, and a Christian and what he has to teach us about being a Christian today.

Program Outline

Pre-Prayer Service
Call to Worship: Luke 1:46-55
Hymn: *All Hail the Power of Jesus' Name*
Invocation and Lord's Prayer
Scripture Lesson: Luke 1:67-79
Sentence Prayers
Announcements and Offering
Hymn: *Dear Lord and Father of Mankind*
Presentation and Discussion of the Topic
Hymn: *I Love to Tell the Story*
Christian Endeavor Pledge
Mizpah Benediction

Sources

Whatever information of a contemporary nature there is about Luke is to be found only in the New Testament.

He is mentioned by name in Colossians 4:14 ff; Philemon 24; and II Timothy 4:11. For other information about him we are dependent on his writings: *The Gospel according to Saint Luke* and *The Acts of the Apostles*. In the latter work students and scholars are primarily concerned with the so-called "We" passages: Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16. The "We" of these passages undoubtedly includes Luke.

Facts about His Life

Luke was a Gentile; in fact, the only New Testament writer who was not a Jew. Eusebius describes him as "an Antiochan by birth." Jerome also states that "by birth a Syrian of Antioch" was Luke. There is much evidence to indicate that he was of Greek descent. Certainly, Greek was his native tongue, not a second language for him as was true of all the other New Testament writers.

Luke was an educated man. Being a physician by profession (Colossians 4:14) he would naturally have had many years of study behind him.

From the book of Acts, particularly the "We" passages, we learn that he joined Paul on his second missionary journey at Troas and accompanied him to Philippi. On Paul's third missionary journey, Luke joined him at Philippi and went with him to Jerusalem. Apparently, he remained in Palestine for the two years Paul was imprisoned at Caesarea because he sailed with him from there to Rome where Paul was to stand trial for his faith. During this long and difficult period in Paul's life there is a touching note of fidelity on Luke's part to his hard-pressed friend found in II Timothy 4:11: "Only Luke is with me."

As to the time and manner of Luke's death we are in complete ignorance.

*Dr. Haas is professor of Hebrew and Old Testament studies at Bloomfield College and Seminary, Bloomfield, New Jersey.

QUESTIONS

1. Look up the references to prayer in Jesus' life as set forth in Luke and see how vital a place it held in His life. List the occasions. Show how the same should hold true in our lives.

2. In the light of Luke's regard for women, how should a Christian man look upon a woman and how should a Christian woman look upon herself?

3. Compare your expression of Christian faith where others are concerned and see how near you come to being as all-inclusive as was Jesus and His devoted follower, Luke. Where are you falling short? Where is there room for improvement? How about your Christian Endeavor society?

As an Historian

When we begin to read Luke's Gospel we discover the purpose, the method, and the value of his accomplishment in the first four verses.

Theophilus, as his title indicates, was a high government official and so a Gentile. He may have been a Christian or one seeking for a true faith. In either case, Luke's purpose was to so present the facts of Jesus' life and ministry in chronological form so as to convince the seeking official of the truth of the universal saviour-hood of Jesus Christ or to confirm the facts upon which the Christian faith rested, thereby making it more credible than heretofore. In writing to Theophilus, Luke was, in reality, addressing all Gentiles.

As to his methods, these were and still are the accepted ways of carrying on scholarly research. In his own words, according to the Moffatt translation: "Inasmuch as a number of writers have essayed to draw up a narrative of the established facts in our religion exactly as these have been handed down to us by the original eyewitnesses who were in the service of the Gospel message, and inasmuch as I have gone carefully over them all myself from the very beginning—." Others had evidently begun the work of reducing the oral tradition to literary forms. Their efforts must have met with considerable success so that Luke was encouraged further to carry on his labors.

Luke carefully read over these first written records of Jesus' life, one of which was undoubtedly Mark's Gospel, and gathered much valuable material from them for his own purpose. Having spent the years 57-59 A. D. in Palestine, chiefly at Jerusalem and Caesarea, he was able to meet a number of reliable witnesses.

The facts gained from both the accounts of eyewitnesses and the writings he carefully examined and verified to the best of his ability so that what he wrote was as true and accurate as possible.

Such accuracy, such care, such impeccable authority give to Luke's Gospel an authority that makes it of inestimable value as a life of Christ. One scholar has called it "the best life of Christ ever written."

As a Christian

The best revelation of his faith and character is given us in his Gospel. There we discover that Luke was a firm believer in prayer. In his Gospel he takes great pains to show us that at all the great moments of Jesus' life these found Him in prayer. (Luke 3:2; 5:16; 6:12; 9:18; 9:29; 22:32; 11:5-13; 18:1-8).

Luke held women in high regard. At that time in Palestine, and most everywhere else, women were regarded as little more than possessions. But for Luke, women were children of God too and to be respected, honored, and loved. In his narrative the birth of Christ is told from Mary's point of view. It is in his Gospel that we read of Elizabeth, Anna, the widow of Nain. He makes vivid the portraits of Mary and Martha as well as Mary Magdalene.

Luke was humble in spirit, the result of realizing that he was a creature of God and not sufficient unto himself alone. Therefore, he praised God for what He is and does at all times and in all places. In his Gospel the phrase "praising God" occurs oftener than in all the rest of the New Testament. This attitude toward God reaches its peak in the three great hymns that the Church has sung throughout the time of its existence: *The Magnificat* (1:46-55); *The Benedictus* (1:68-79); and *Nunc Dimittis* (2:29-32).

Luke was a lover of all men regardless of sex, race, condition or creed. Like His Master, for him all barriers are down for the risen Saviour he served gave Himself for all men without distinction. Note the kindly references to the Samaritans, people with whom the Jews would have no dealings (9:51-56; 10:30-37; 17:11-19). Observe how he refers to non-Jews as sharing examples of faith (4:25-27; 7:9; 13:19). See how interested he was in the poor (2:24; 7:22; 16:19-31; 6:20 to be compared with Matthew 5:3). Note how stresses that Jesus was the friend of outcasts and sinners (7:36-50; 19:1-10; 18:14; 23:43; 15:11-32).

Conclusion

Whenever the four Gospel writers are symbolically represented in stained glass churches, Luke is denoted by a calf. The calf is the animal for sacrifice. For Luke Jesus Christ is the sacrifice for all the world. In his Gospel all the barriers are broken down. For Jew and Gentile, saint and sinner, man and woman Jesus is the Saviour of the world.

Promoting the Meeting

Send out a postal card to each member of your group as well as others you may wish to invite with these words for the message: "If you saw a calf in a church stained glass window, would you know what it meant? Come to our Christian Endeavor meeting at (place), (date), (time) where you will find out."

THE CHRISTIAN ENDEAVOR WORK

Luke--Exacting Historian

No. 3 in a Series: "Contributors to the New Testament"

Luke 1:1-4; Acts 1:1-4



Junior High (12-14 Years)

NOVEMBER 15

Comments by Rev. Clive Cooper*

Presenting the Challenge

Both the counselor and the leader will need to be specially prepared to properly challenge the Endeavorers. The counselor may use his time on the program to present the challenge and to encourage youth to consider the historical facts and base their life on the findings. The leader will need to extend this challenge to include an acceptance of Jesus as Lord and Saviour. With this acceptance should also come an affiliation with the local church and a dedication to church service.

Suggested Program Outline

Prelude: *For Christ and the Church*

Hymn: *Let the Beauty of Jesus*

Scripture Reading: Luke 1:1-4; Acts 1:1-4

Prayer

Words of Wisdom (counselor)

Announcements and Offering

Hymn: *Break Thou the Bread of Life*

Presentation and Discussion of Topic

Application of Biblical History (leader)

Time of Decision (leader)

Silent Prayer

Hymn: *Only Believe*

Benediction

Postlude: *Challenge of the New Day*

Luke, the Physician

Luke, according to the historian Eusebius, was a native of Antioch in Syria and also a physician. He appears to have joined Paul at Troas where some believe he ministered to the physical needs of the missionary. As a physician he was able to help Paul and at the same time witness to the goodness and mercy of Christ.

Accounts also lead us to believe that Luke worked in Philippi as a leader of the young church which had been established. Later he was with Paul in Rome after other friends had deserted him. His connection during this time might have also been as Paul's attending physician.

Co-Worker of Paul

After Luke met Paul at Troas his writings use the word "we" instead of the third person "they." His modesty would cause him to refrain from accounts which would give personal credit. Most of what we know about his work and testimony comes from the writings of Paul. As they traveled together Luke gained more and more knowledge of the work of Jesus of Nazareth.

We have no record of his conversion to Christianity, but we assume from his writings and his association with Paul following the meeting at Troas that he must have already been Christian before his association with the missionary. The fact that he stayed with Paul after others deserted him shows that Luke was considered one of the closest associates of Paul during the latter part of the individual's life.

*Mr. Cooper, a General Baptist leader, is working in a supervisory position at Central Missouri State College and living at Warrensburg.

QUESTIONS

1. How does Luke's life show a close relationship with Christ?
2. How was Luke related to Paul and the work of early missions?
3. How does the purpose of Luke show his desires for mankind?
4. Why did Luke write such a detailed description of the life and works of Christ?
5. Why is Luke called the father of Christian Church history?
6. How does our acceptance of church history prepare us for a better life?
7. What is the implication when we say that acceptance of Christ should logically follow the acceptance of church history?
8. How is Christ related to the Church?
9. What does this imply for those who accept Christ as personal Saviour?

Father of Christian Church History

Luke receives this name because of his painstaking care in depicting the life of Jesus and showing the early works of the Church. Paul's letters set forth doctrinal points, but we must turn to Luke for a historical account. We must give him credit for writing the movements and hopes of the early church leaders. We must turn to him for a knowledge of the way the early Christians carried out the commission which had been given to them. Without the book of Acts our knowledge of early church history would be scattered and incomplete.

Purpose of Writing

Following the departure of Christ from the earth, many people began to dispute with His followers. Many claimed that the Gospel was not for the Gentile world. Luke wrote to show that Jesus was a universal Christ. He came to the defense of Christianity when he was needed the most.

An Orderly Account

The writings of Luke have been accepted as the most orderly account of the life and teachings of Christ. He begins by tracing the Saviour all the way back to Adam, a Son of God, linked to all mankind instead of only to the Jew. He is the only writer who gives an account of part of the early life of Jesus. This is found in the story of Jesus in the temple and His association with the learned men of that day.

Luke also gives a number of miracles which are not given by the other Gospel writers. He adds stories about the last journey to Jerusalem which are not found in the other Gospels. The completeness of his writing helps us to better picture Jesus as a man and also as the Son of God.

To Whom Written

There is little doubt that Luke wrote his message to the Gentiles. The literary style of the writing and the message of the books have a direct bearing on the attitudes and traditional beliefs of the Greeks.

Paul had preached the resurrection and the Athenians had only laughed. Through the writings of Luke, God is brought near to the Greek. Christ is held up as the universal man, able to meet the needs of all people.

Details about Jesus

Even the smallest details are given about Jesus. His birth, dedication, youth, beginning ministry, miracles, teachings, and even little incidents which others did not record, are all a part of the work of Luke. He shows the sympathy which Jesus had for the suffering. He shows the compassion which Jesus had for the weak. The stories of Jesus' association with sinners and outcasts give a vivid picture of the true message of the Saviour.

Luke adds certain incidents to the latter part of Jesus' life and gives a vivid portrayal of His death, resurrection, appearances, and ascension. These were the keys which would influence the Greek mind. They have also become the keys to the knowledge of salvation for the modern world. Luke was instrumental in showing the place which women and children should have in the work of the kingdom. He showed the place of prayer in Christian life. By a living example, Luke shows Jesus as the master of prayer and the place which God the Father must have in prayer.

Acceptance of Christian History

With the picture which Luke gives us we cannot fail to accept Christian history. We cannot deny the presence of Jesus on the earth and the part which the church should play in our daily lives.

We have a knowledge of Jesus' relationship with the Father, we know the example which is to guide us, we know the passion of Jesus and His will for us, and we have a knowledge of ways to attain the good life through Him. His example of prayer should govern our prayer life. His relationship with other people should govern our attitudes and our relationship with the rest of mankind. His suffering should inspire us to face the cares of this life and manifest an eternal hope in the life to come. His death, burial, and resurrection should show us the reality of preparation and cause us to conscientiously consider our right relationship with God.

Acceptance of Luke's Christ

When we accept the history of the Gospel the next step is to accept Christ as a personal Saviour. Luke continuously pointed out the individual need of this acceptance. We may break this acceptance down into steps. The first step is to hear and believe. Through the writings of Luke we hear the Gospel. The second step is to repent of any known sin. Third, we accept the sacrifice which Christ made in our behalf. Fourth, we confess Christ to the world and accept the name Christian. Fifth, we follow the commands of Christ and carry out His commission to us.

When we accept Christ we must accept His Church. Christ loved the Church and died for it. It is His Church, made up of His people. Loyalty to the local church and its program includes attendance at and participation in all of the church activities. Continued service demands denominational activity and inter-church activity.



Living in Gratitude

II Corinthians 9:6-15
(Thanksgiving Sunday)

Senior-Young People (15-24 Years)

NOVEMBER 22

Comments by Rev. Andrew White*

Aim

To encourage Christians to let their thanks to God be motivated by reverent and thoughtful recognition of God's blessings, rather than by their mere formal routine acts and expressions.

Suggested Resources

The Bible is the fullest source of expressions of thanksgiving to God. Read the selected designated portions for today's topic, and the daily Bible passages. Search for thanksgiving messages in current magazines.

Planning

The ideas suggested under the various headings which follow need further development. Assign this task to several persons and have them carry the discussion to further length and lead the group into active participation. Set a time limit for each discussion.

Mind and Heart Joined in Gratitude

If we omit the mind from our expressions of thanksgiving we do not have much more than weak sentimentality. If we omit emotions all we then have are cold words. Both the mind and the emotions must have their proper place in all true and genuine thanksgiving.

The Christian religion appeals very definitely to the mind in that it takes a realistic view of the tragedy of sin and of our need to be delivered from its power. It encourages us to study and learn something about God and what He requires of us.

But Christianity does not stop with an appeal to our intelligence; it moves on to speak to our emotions and will. We are summoned to love the truth and love our neighbor. Because the appeal is to both the mind and the heart, sincere and complete thanksgiving is possible. When both the heart and mind are working together in our attitude and expressions, our thanksgiving becomes thoughtful and warm.

The psalmist was speaking truthfully when he said that it is good to give thanks unto the Lord. It is good because it is right and to do what is right is to be in line with truth.

It is good also to give thanks to God because by doing so we are delivered from self-centeredness. This deliverance is a great relief, for it is quite monotonous and poisonous to think of ourselves all the time. Fear, jealousy, and greed are the inevitable results of self-centeredness. To think gratefully of God is to open our lives to His steadfast love and power.

Being Grateful for God Himself

It is right for us to thank God for what we get from His rich storehouse, but unless we are grateful to God for being God our thanksgiving lacks something very fundamental. God is love and everything He does

*Mr. White is editor-in-chief for religious literature and director of young people's work for the African Methodist Episcopal Church, Nashville, Tennessee.

SUGGESTED PROGRAM OUTLINE

Pre-Prayer Service
Opening Song Service
Scripture: Deuteronomy 8
Hymn: *It Took a Miracle*
Scripture verses (by memory)
Special music (soloist or small group)
General Introduction of topic by leader
Discussion of topic
Summary by leader
Announcements and offering
Hymn: *Great Is Thy Faithfulness*
Benediction

is motivated by His love for us, even when we are being chastised by what we call unfavorable and painful circumstances, we can be assured that God's love for us is still great. When we can thank God for being God at times when it is hard to even think of God, then we are truly giving thanks.

Whenever we are motivated to thank God for Himself we are then making our pilgrimage from self to God; we are moving from giving thanks for quantity alone to giving thanks for quality also.

Genuine Appreciation

Generally speaking, it seems all right to say that a *Christian is one who majors in appreciation*. Almost all of us believe that we appreciate the good things of life such as the opportunities and challenges which come to us. They are very good, so we believe. But sometimes the things that seem good are foes of that which is best, and it becomes the job of the sincere Christian to distinguish between that which is good to him and that which is best for him. Even though we appreciate that which is good to us we must be more concerned about that which is best for us.

A genuine Christian majors in showing appreciation. He appreciates God for what He is and not merely for what He can do for him. He appreciates God as love, goodness, wisdom and power. His gratitude for the things of this world is conditioned by his appreciation of the *Creator* and *Preserver* of this world. He does not allow his appreciation of the external to blind him to the fact of the Eternal. His thoughtful experiences with God have led him to know that man lives by God's power and not alone by the things received from God, which today are and tomorrow are not. He recognizes with Peter that "the grass withers, and the flower falls, but the word of the Lord abides for ever."

The more we appreciate God the more we will understand about Him. The longer we love God the more we will find out that His love passes our understanding, and that therefore our gratitude should be limitless.

Thank God for the Church

We cannot ever thank God enough for the Church. The Church is a creation of God and those who think of it in terms of its humanity alone rather than in terms of its divinity also, are making a great mistake. The Church has kept alive the program for

keeping God first and foremost in the minds and hearts of people. It has been the chief instrument by which God gets His reconciling and redemptive message over to people. It was launched by divine initiative and is of divine necessity. It cannot die, for the God who started it is in it and will see it through. We should not cease to thank God for the Church.

Illustrations

1. There is an ancient legend about two angels who were sent out from heaven each with a basket. They were to bring back the petitions and the thanksgivings of those who lived on earth. The angel of thanksgiving started out with a large basket, the collector of petitions with a small one. When they returned, the petitions—prayers for things desired—overflowed the basket and filled a sack as well. But the angel of thanksgiving had only three prayers or gratitude in his basket. Could this legend contain *more fact* than fancy?

2. Someone once studied the mail addressed to Santa Claus in the deadletter office in Washington, D. C. In the month before Christmas there were thousands of letters from children asking for things. In the month after Christmas there was only one letter *saying thanks*.

A Gospel Story

Through the Gospel of St. Luke we learn that this peculiar tendency toward ingratitude in human nature is very old. In the 17th chapter, verses 12-17 we have these familiar words: "And as he (Jesus) entered a village, He was met by ten lepers . . . And they lifted up their voices and said, 'Jesus, Master, have mercy on us.' When He saw them He said to them, 'Come and show yourselves to the priests.' And as they went they were cleansed. Then one of them, when he saw that he was healed turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks . . ."

Then comes one of the most touching lines in the entire New Testament: "Then said Jesus, 'Were not ten cleansed? Where are the nine?'" Ten sick men asked for healing. Only one gave thanks.

No sin is more prevalent or more grievous than ingratitude. Bad enough in human relationships, but much worse when practiced against God! Yet it is our commonest sin. None of us is completely free from it. We fall into the habit of taking life—and the gifts that life brings—for granted. We have become too accustomed to them.

Do Something Different

During this month of thanksgiving try the following suggestion, if carried out, would make this season of the year doubly significant. Think of all the people who across the years have meant a great deal to you—those to whom you will forever be indebted. Then sit down and write one, two, or five of them a little note in which you express your heartfelt appreciation. In so doing you will make life more meaningful for them. At the same time you make it more meaningful for yourself.

"Count Your Many Blessings"

Psalm 100
(Thanksgiving Sunday)



Junior High (12-14 Years)

NOVEMBER 22

Comments by Dr. Raymond M. Veh*

Our Poster

Use a magazine illustration of a pilgrim or cut one out in silhouette style and paste on a large cardboard. In the opposite corner paste several big question marks. Print in the center, in large letters: "Do we count our many blessings? Christian Endeavor tonight helps us give answer."

Our Worship

Prelude: Pianist plays softly *Come, Ye*

Thankful People, Come

Call to Worship:

O come, let us sing unto the Lord;

Let us come before His presence with thanksgiving,

For the Lord is a great God,
And a great king above all gods."

The Doxology: May take on new meaning if sung very thoughtfully.

Scripture Readings: Psalm 145; 95:1-7

Hymns: *This Is My Father's World; Holy, Holy, Holy, Lord God Almighty; We're Marching to Zion; In the Service of the King*

Prayer: By three Junior Highs asked in advance

A Short Story: One that is very appropriate may be found in "Story-Worship Programs for the Church School Year" by Stowell. The story is entitled, "The Master of the Harvest."

Our Topic Presentation

Give to each person a sheet of paper and pencil. Ask that each one list things under this heading: "I thank God for" When all have had six minutes to prepare their lists gather the papers. Have one person write items on the blackboard as the leader reads the lists.

Studies in Thankfulness

On the basis of these returns the leader may want to say:

I Thank God for Health

So many of our blessings are not wholly appreciated while we have them! What physical gifts are in our possession? Have you thanked God for them?

I Thank God that I Have Seen Beauty

What thing of beauty has come into your life this year? Have you seen beauty spots in nature, or heard lovely music, or known beautiful characters? Let us not take beauty for granted.

I Thank God for Truth

Have you read something especially interesting and inspiring this year? Did some study course or lecture open up a new pathway of thought for you? New ideas are precious. They become yours more and more as you share them with others.

I Thank God for Leisure

What does leisure do to you? To many people it has been an opportunity to do many worthwhile things, to others it has brought a bitterness of spirit and a cloud into life. Have you had leisure this year?

*Dr. Veh is editor of BUILDERS, Evangelical United Brethren youth magazine.

OUR AIMS

1. To discover how easy it is for us to take our blessings for granted.

2. To see how our Christian faith teaches us that every good gift comes to us from God.

3. To resolve, as Christians, to live in constant humility before God and in thanksgiving to Him.

QUESTIONS

1. What are the three things in life that we appreciate most, and why?

2. What reasons have we for community thanksgiving?

3. What can our nation be thankful for in these days?

4. How can we show gratitude to God?

5. How does religion keep gratitude alive?

6. Is our current prosperity something we ought to be grateful for? Why?

7. Why do many young people not notice the ordinary blessings of life?

Conclude the discussion by repeating together Psalm 103:2, "Bless the Lord, O my soul, and forget not all his benefits."

Has it given you something to thank God for?

I Thank God for Work

How grateful should those of us be who have Dads who earn their own living and can help on this Thanksgiving Day? What is your attitude toward work?

I Thank God for a Hobby

A young man has found much that is meaningful in life in the study of the stars. They are his hobby! A girl is collecting poems on friendship, and in that collection finding happiness for many hours. Hobbies are legion. Can you be thankful for a truly worthwhile hobby?

I Thank God for Difficulty

Can you honestly pray this prayer? Is there some hard place in your life for which you can now feel grateful? Why? Does sorrow sweeten or embitter your life? Does temptation conquer you, or do you emerge a stronger, better person?

I Thank God that I Am Young

What blessings can youth claim in our day? What tasks may be yours because you are young?

A manufacturer said the other day: "My boys have had too easy a life. They have had too much. It has not been good for them." Can you thank God for problems, for hard places, for uncertainty which you may turn to faith, for today? Why? Talk about why one may be glad to be young in 1959.

Two Cases

1. Jim has had polio and is a partial cripple. He cannot take part in athletics, and it tires him greatly just to get around for his daily activities. Though he has a good mind, he must struggle constantly to keep going. Does he have anything for which to be thankful? If he should ask you why he should celebrate Thanksgiving Day, what would you tell him?

2. Suppose our nation were the victim of a surprise atomic warfare attack, and our church announced a Thanksgiving Day service. Would most of the young people of the church attend? Why would they attend, or, if they would not, what would keep them from attending? Do you think that the reasons given for this are good reasons?

How often young people say, "I am so glad for our church!" This statement can be easily checked. Are we faithful in attending the services—the Sunday school, the young people's meetings, the preaching services, the prayer meetings? Are we loyal to the standards of our church? Do we do those things which our leaders advocate, and do we abstain from indulging in those practices and frequenting those places which our leaders believe to be harmful? Do we try to rightly represent our church and attract and invite others to its services?

Closing Thoughts

It is an excellent plan to ask your minister to take the last five minutes of every meeting to sum up the discussion and to add any thought which may have been overlooked. Ask him in this meeting to speak on the subject, "I Thank Thee for the Church," telling what has come to us through the sacrifices and faith and gifts of others, and how youth may become an added blessing to the church that it may carry out "the mission of Jesus in the world today."

If your pastor is not available ask a local school teacher to speak on "Thankful We Need to Be for Books." Old books are old friends. New books cause us to stand on the threshold of new adventures. How lonely we would be without book companions to give us new sympathies, loyalties and moralities.

A Poem to Ponder

Thanks, Dear Lord

By Dora Nearhoof

After summer's heat and dryness
The dear Lord in his kindness
Sent refreshing showers to you and me.
The crickets chirped more merrily,
The birds sang loud with glee,
The flowers bloomed more brightly
And all nature in its humble way
Said, "Thanks, dear Lord" . . .
Now did the souls whom Christ died to
save
Stop in their mad rush for gain
To lift their voices in a prayer of thanks
To the one who sent the rain?

Courtesy BUILDERS

Gratefulness Brings Hope

When we are grateful we are hopeful, and all the tomorrows seem bright with promise. Our strong faith makes us believe that the God who has blessed us in the past and present will continue to be gracious unto us in the days ahead.



Return of the Runaway

Philemon 10-18

Senior-Young People (15-24 Years)

NOVEMBER 29

Comments by Dr. W. W. McKinney*

Promoting the Meeting

Publicize the topic by the use of cardboard posters, each with a separate question: Would you forgive an escaped criminal? Who wrote the world's most effective short letter? What happens when Onesimus meets Philemon? Brotherhood means what to you? Under the question print, "Find the answer tonight in Christian Endeavor." Depend on suspense to arouse curiosity and to stimulate interest.

Suggested Program Outline

Pre-Prayer Service

Hymn: *I Am Thine, O Lord*

Scriptural Roll Call

Scripture: Philemon 10-18

Hymn: *Since Jesus Came into My Heart*

Prayer Period

Announcements and Offering

Hymn: *My Father Is Omnipotent*

Leader's Introduction

Three Assigned Talks

Question and Answer Period

Hymn: *In Christ There Is No East or West*

Closing Prayer and Benediction

Leader's Introduction

Our Scripture background is one of the most charming letters in all history. It is a masterpiece both of literature and of religion, of beautiful affection and of devotion to duty. It is the only one of Paul's private letters which has been preserved for use in the New Testament. In his other epistles, Paul is writing to the churches he established. He is concerned with vital questions of theology, church discipline and administration.

But in his brief one-chapter letter to Philemon, Paul pleads for a practical expression of human kindness, forgiveness and brotherhood. He asks his Christian friend Philemon to forgive the sinful past of the runaway slave Onesimus and receive him as a brother in Christ. (Read the Scripture and review the story).

First Speaker—The Tactful Approach

Paul's diplomatic approach is worthy of our careful study. If we did not know Paul's big heart and dynamic sincerity, we might be tempted to accuse him of flattery. He first speaks a word of commendation of Philemon's faith and good deeds in far-off Colossae which had brought great joy to the solitary prisoner in Roman chains (v. 5-7). He assures Philemon that "though I might be much bold in Christ to command thee yet for love's sake I rather beseech thee" (v. 8 and 9).

Paul then speaks of the conversion that had taken place in the heart of Onesimus. He calls him "my son" (v. 10) and tells how helpful this redeemed slave has been to him. "I am sending him back to you for your forgiveness and pardon. Receive him as my own" (v. 12). "Perhaps it was God's will," continues Paul, "that Onesimus should run away for a season and return to you a

*Dr. McKinney is minister of First Presbyterian Church, Ambridge, Pennsylvania.

AIMS

1. To understand better the Christian's true motives in brotherhood.
2. To appreciate anew the place of brotherhood in Christianity.
3. To quicken our conscience to a keener realization of our responsibility to be more considerate of the rights and feelings of others.

trusted Christian rather than a deceitful slave" (v. 15-16).

The pathway of duty is always easier to find when we seek it in the light of God's will for us and for our fellowmen. Prejudices and petty resentments are impossible to justify within the range of Christ's teaching and example. Humble prayer and earnest meditation upon the messages of the New Testament fit us to demonstrate God's will in our own example and in our tactful efforts to banish the prejudices which so frequently are based on differences in race, religion, finance, education or social status.

Second Speaker—The Difficult Decision

Onesimus decided to make amends for his sinful past by returning to slavery in Colossae to face the possible wrath of his former master Philemon. How troubled in mind he must have been as he approached the city! "Will Philemon treat me as a brother Christian or will he inflict upon me the terrible punishment allowed by law?" he must have thought. "Do these Christians mean what they say? Is the Gospel true?"

Philemon had an equally difficult decision to make when he responded to the rap on the door and there stood the runaway slave who had robbed him of his money. He had every legal right to punish Onesimus. Death or extreme torture was the normal punishment in that era for a fugitive slave. Philemon pauses to read the letter from his friend Paul, the great missionary. What will Philemon do? Or more important, what would you do if you were asked to forgive a recent convert who before his conversion had wronged you grievously? Would you measure up to the high standard of brotherliness set by the Apostle Paul? Would you, like Christ, be loving and forgiving?

Note the supreme motive that Paul presents in seeking to persuade both Onesimus and Philemon to make the difficult but Christian decision. The motive of all forgiveness is gratitude to Christ. How gently and tactfully Paul touches this true motive: "Albeit, I do not say to thee how thou owest unto me even thine ownself besides." (v. 19) In other words, Paul is saying: "Were it not for the Gospel of Christ which I brought to you, you also would have been a slave in sin. You would have had to suffer the punishment of all your past sins. But Christ delivered you from the bondage of sin and forgave you your transgressions. Surely out of gratitude to Him you ought to pardon Onesimus, your new brother in Christ." Christ's command of forgiveness and brotherhood is easier and sweeter to obey when we keep in mind this supreme motive.

Third Speaker—

The Compelling Example

Paul asks Philemon to set an example which has far-reaching application today. "Receive him, not as a servant, but as a brother both in the flesh and in the Lord" (v. 16). "In the flesh," that is in the personal relations of daily life. "In the Lord," that is in the spiritual and religious relationships of worship and in the church. Paul is thus asking Philemon to treat his slave as a brother both on Sunday and on week-days, in everyday life and in the acts of Christian worship.

Brotherhood is not a cloak to be worn only on Sunday and to be manifested merely by a smile and handshake in church. It is to be worn all week and manifested in loving helpfulness in all life's experiences.

The refining of the Christian conscience has at last obliterated the pagan distinction of master and slave. Yet there are many other social relations where this apostolic injunction applies today with equal imperative. The highly educated and the comparatively ignorant man find it hard to recognize each other as brothers at all times both in church and in daily social life. The prosperous employer or factory boss may have very little true sympathy for the poorer brother who labors in the mill or at the factory. It is often difficult for the Christian mistress to remember that her maid or scrubwoman is her sister in Christ. Bill—the serious-minded "brain," Art—the popular athlete, Sam—the conceited, domineering scrapper, need to feel they are brothers both in school and in Christian Endeavor.

Closing Illustration

Harriet Beecher Stowe relates that it was "at the deathbed and grave of my beloved son that I, for the first time in my life, learned what a poor slave mother feels when her child is torn away from her. This sympathetic sorrow, born of love for the slave mother, inspired Mrs. Stowe to write "Uncle Tom's Cabin." Similarly, the realization that we are one in our emotions of love should develop within us a crusading zeal to avoid anything which brings sorrow or heartache to one of any race or color.

Questions for Discussion

Which is the greater miracle—transforming a deceitful slave into a Christian or changing the selfish attitude of a slave owner? Why?

Is your church setting a good example in practicing equality in human rights? Which illustrations can you give in support of your answer?

What human rights are violated most frequently in your community?

Is security or freedom the more important in a democracy?

Is there much snobbishness in the social life of your school or community?

What do you know about Christian Endeavor's Crusade for Christian Citizenship? Do you plan to participate?

Return of the Runaway

Philemon 10-18



Junior High (12-14 Years)

NOVEMBER 29

Comments by Rev. Harry A. Shuster, Jr.*

The Aim of the Topic

To teach young people how to study the Bible.

To show young people that Bible study can be fun as well as helpful.

To help young people gain Biblical insight for the problems of life.

Advertising the Meeting

Fold a paper 8½" by 5½" in half. On the outside page print neatly, "RETURN OF THE RUNAWAY." Below: "An interpretation of Philemon." Below: "by the Junior High Christian Endeavor Society of _____ Church."

On the inside pages put the following information, "Help write the chapters for this thrilling book. Come to Junior High Christian Endeavor, Sunday, November 29, _____ o'clock."

Give one of these "little books" to every young person of Junior High age in your church. Make enough available that they can be taken to school for distribution.

Counseling the Counselor

Directions are given to the young people presenting the introductory material. Encourage them to investigate further in order to elaborate upon the few facts given.

It might be advisable to have a few commentaries available. However, they should be used only to stimulate thinking. Care should be taken that ideas are not copied verbatim from the commentaries.

The comments presented may seem meager, but they are intended to stimulate and give direction.

How to Prepare

This is another topic which lends itself to the services of several young people. Be certain to contact them two weeks before time and assign to them their responsibilities.

Assign to one young person the Date of the book of Philemon; to another the Authorship; to another the Occasion; to another the Purpose.

Suggest to these young people that they contact the pastor for guidance in the selection of books and commentaries. Likewise, make available to them the information found in this material.

In addition, contact three or four other young people (the number will depend upon the size of your group) to serve as Group Chairmen. They should be familiar with the contents of the book. Suggest to them that they read the book each night for their devotions. Be certain to inform them that the book consists of only one chapter.

How to Begin

As the leader you will want to make a few introductory remarks something like this: "This evening we are going to learn about a runaway slave. This story is given to us in the New Testament book of

Philemon. After this evening you will know that Bible study can be fun and interesting. You will learn some important principal steps toward correct Bible study and you will find that the study of God's Word can be helpful to you by giving direction and insight into some of life's problems."

Introduce the young people you have selected and have them present the introductory material at this time.

Introductory Material

The AUTHOR of the book of Philemon is unmistakably Paul. A few critics have suggested other authors but we can be certain that the early tradition in unanimously recognizing Paul as the author is correct. How can we come to this conclusion? A person usually uses a certain group of words and arranges these words in a way which is peculiar to him. If you had received a typed letter from a pen pal with no signature, you would be able to tell almost immediately from whom you had received the letter. Why? . . . because the style of writing and the choice of words are uniquely that person's. In this same way we are certain that Paul wrote the letter to Philemon. Paul's personality shines through the words and the sentences.

The DATE for the writing of the book, most scholars agree, was probably during Paul's first imprisonment in Rome. From the author's opening statement we place it among the prison epistles. Paul had been imprisoned at Caesarea and Ephesus and one of these could have been the time and place of writing; however, the most probable time was during his first imprisonment in Rome.

The OCCASION for the writing of the letter was that Onesimus, a slave, had run away from his master, Philemon, a wealthy member of the church at Colossae. He arrived in Rome and came under the influence of Paul; shortly thereafter, he was converted to Christ. Under Paul's wise counsel, Onesimus decided to return to Philemon. Paul then writes this personal letter to Philemon and sends it back with the returning slave.

The THEME of the letter is Paul's encouragement to Philemon to forgive the runaway slave for his past sins, suggesting that they be charged to his own personal account. He also suggested that Onesimus be considered no longer a slave but a beloved brother.

How to Proceed

The young people have a good idea what the book of Philemon is about and why it was written and by whom it was written. Now suggest to them that they divide into groups. Assign one of the pre-selected chairmen to each group. Assign different passages from the book for them to study. Then ask them to write a brief commentary about each assigned passage. Their remarks should include, first, an explanation of the passage and, secondly, an application of the truth to some pertinent situation young people face today.

The Preface. (vv. 1-7)

v. 1. Study the use and meaning of the adjectives which Paul uses: prisoner, beloved, and fellow soldier.

v. 3. What do "grace" and "peace" mean to you? How do we experience "grace" and "peace" today? In what way do these words explain blessings we receive and/or attitudes we must cultivate and express?

v. 4. Is thanksgiving for friends an important thought to include in our prayers? Write a prayer of thanksgiving for friends.

vv. 5-7. Consider the ways in which the lives we live give encouragement and inspiration to others: parents, brothers and sisters, friends, loved ones, etc.

The Body of the Letter (vv. 8-13)

v. 9. Compare your reaction to people on the basis of your and their social standing in your group with a reaction motivated by Christian love and friendliness. Does being a Christian give you the right to feel and act superior to other young people?

vv. 10, 11. A change in the way we live is a direct result of the change in our relationship with God.

v. 12. When should a young person be directed by duty? . . . by desire?

The Body of the Letter (vv. 13-21)

v. 14. This touches upon the fact of why we act the way we do. Do you attend Christian Endeavor because you are forced to attend by parental authority, by the social pressure of the group or do you attend because you have a deep desire to attend?

v. 16. What is the relationship of these words to our view of slavery today?

v. 17. All Christians are partners in the great profession which seeks to play an important role in meeting the spiritual needs of men. This excludes all of the competition which we sometimes find in the church.

vv. 18-20. Consider some of the ways by which Christians and the church can show Christian courtesy in assuming the responsibility for social debts.

The Conclusion to the Letter (vv. 22-25)

v. 22. Are there any limitations upon situations about which we might speak to God in prayer?

v. 25. Examine the different meanings and uses made of the word "grace."

How to Conclude

Bring the group together and read the comments which you have prepared in your small study groups. Openly discuss the comments. This could very easily be developed into an interesting project; you could mimeograph the material and set it up in a booklet for distribution.

Alternative Outline for Study

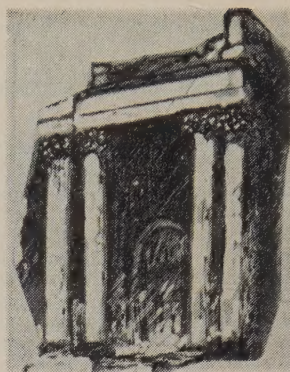
Perhaps you would find it more interesting to build your material around this framework of thought: you could discuss, first, the personalities of Paul, Philemon and Onesimus; another group could discuss the social relationships between Paul and Philemon, Paul and Onesimus, and Paul, Philemon and Onesimus; another group could discuss the picture of the church.

*Mr. Shuster is minister of Trinity Evangelical Congregational Church of Palmerton, Pennsylvania.

If You Value Liberty, Practice Self-Discipline

Bert H. Davis writes on Paul's

First Epistle to the Corinthians



TO the Christian flock in that hustling, prosperous and wicked Greek city, the rebuilt Corinth, Paul wrote with tenderness and with severity. He called on the church to cleanse itself of its evildoers and to live the faith. He told the Christians of Corinth to achieve true fellowship.

"Corinth is watching you," Paul seems to be saying. And he believed that fact called for self-discipline even in such personal matters as the food eaten, home life, and discipline within the Christian flock. The need was to be virtuous and faithful in an atmosphere of idolatry and licentiousness.

There are parallels here, of course, with our own times, our problems, our responsibilities as witnesses for Christ.

Paul could not countenance the divisions within this congregation (I Corinthians 1:11-13; 3:4-23). He has learned of fraud (6:8), disputes carried into the pagan courts (6:5,6), and offenses against the body, "the temple of the Holy Ghost" (6:19,20). Paul must admonish also on the matter of food sacrificed to idols, on which we comment later.

AND yet Paul honors this church with his great "love chapter" (I Corinthians 13) and his interpretation of man's resurrection (15:42-58), a passage so often read at funeral services for Christians of today. He dares to hope that the Corinthians "may be blameless in the day of our Lord Jesus Christ" (1:2-9). We find here much of the spirit of our Master, who could reprove and condemn but always pointed the way to loving and serving God and seeking His forgiveness.

Why so much emphasis in I Corinthians on meat offered to idols? We may surmise that the numerous Jews of Corinth, faithful to their dietary laws, could not understand why the Christians (including many former Jewish adherents) were not conforming to some type of *kosher*. Were not the city's markets stocked with meat brought in from pagan temples, following sacrifice of portions of the animal on a heathen altar?

There is no Christian law as to meat to be eaten or rejected, Paul explains. But this degree of liberty for the Christian imposes control by one's conscience. To us the pagan idols and incantations mean nothing, but are we surely making this clear to all men? Paul's advice in 10:25-33 is bulwarked by what preceded it (in chapter 9), revealing

the degree to which he makes his life serve the Christian cause.

PAUL'S deepest convictions, expressed in I Corinthians 10:13, 12:26-31 and the noble 13th chapter, surround these teachings as to a local and immediate problem of behavior. They are significant because Christians are witnesses, not only in first century Corinth but in one's own twentieth century community. With all Corinth watching these Christians, the souls of those not yet won to Christ were at stake. A strong sermon on example!

I Corinthians 13 is much more than a prose poem or an exercise in rhetoric. Paul was continuing in this vital and affirmative declaration his opposition to disunity, envy, self-satisfaction, and false pride. His key word, "charity," is often translated "love"—love of man because of one's love for God. To the Corinthians many of his statements on love, or charity, would be hitting home, because he was declaring that the spirit in which gifts of healing, of speech, of interpretation (12:30) were used mattered more than mere accomplishments. Love is kind, does not envy, displays no pride, banishes resentment, covers the faults of others.

In that spirit let each believer be heard (14:31), for there has been confusion, chattering, the desire for self-glorification, leading to disunity and a loss of true Christian fellowship. The liberty of free Christians must be "unto edifying" (14:26) and "let all things be done decently and in order" (14:40).

Is Paul showing prejudice against women in I Corinthians 14:34? This is possible, but local aspects are implied in the wording, "let your women . . ." Note as a contrast his words in Galatians 3:27,28.

Did the Corinthians take Paul's advice? Yes, for II Corinthians, written about a year later, indicates in 3:2,3 and elsewhere (locate other references) that this ailing, tempestuous fellowship is being restored to its earlier faith.

Why is the passage, 11:23-32, particularly significant? Because Paul presents this as a direct revelation from Christ the Saviour, rather than a matter of tradition or hearsay. Further, note I Corinthians 10:3,4,16,17, 21, forming a complete exposition of the Lord's Supper as accepted by Protestants.



This is the beautiful stained glass window provided by Endeavors of the Junior, Intermediate and Senior societies at Queen Street East Presbyterian Church in Toronto, Ontario, in appreciation of those in the church who have been active in the movement through the years since 1888. Bruce Waldron, chairman of the window committee, reports that Dr. Earle W. Gates spoke at the dedication ceremony. The window depicts Peter and includes the first words of the Christian Endeavor Pledge.

JUNIOR CE MEETINGS The Quarterly for Juniors

Topics for NOVEMBER

- Nov. 1. Missions in North Africa. Luke 10:1-12
- Nov. 8. Missions in Central and South Africa. Luke 10:1-12
- Nov. 15. Thank You, God! Luke 17:11-19
- Nov. 22. Thanks-Giving Is Thanks-Living. I Thessalonians 5:15-18
- Nov. 29. Meeting Temptations. Matthew 4:1-11

\$2.00 a year. Five copies to one address, \$1.00 a year. Ten copies to one address, \$1.30 a year. Single copy, 60 cents.

Send orders, with cash, for copies or subscription to International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

THE CHRISTIAN ENDEAVOR WORK



NEWS

from around the world

November 22 to 28 is **KNOW YOUR AMERICA WEEK!** Societies—this is a possible project for the 1960 Citizenship Contest. Write to Robert C. Ross at International Society Headquarters in Columbus, Ohio, for complete information, including a free manual.

Christian Endeavorers, and especially Junior leaders, are mourning the death of Mrs. William V. Martin on July 25 in Illinois, at the age of 88. She served as Junior Superintendent of local societies for over 40 years and Illinois State Junior Superintendent for 25 years. Mrs. Martin assisted in Junior work at many International Conventions and is particularly remembered for the lovely banquet favors she provided for the Junior leaders. She attended 30 International Conventions, the first in Chicago in 1888 and the last in Columbus, Ohio, in 1955. Mrs. Martin is survived by her husband and by a daughter, Mrs. Howard Rutt, and a son, Wilbert.

October 7 is National Day of Prayer in the United States. Remember to pray!



It was a real Christian Endeavor "union" when Nelda Jean Thomas, former president of the Texas Christian Endeavor Union, was united in marriage on August 8 with Robert C. Ross, educational secretary and citizenship director of the International Society. The ceremony took place at Second Christian Church in Houston. Nelda was the top Division B citizenship contest winner in 1956. The Rosses are making their home at 1052 Forest Avenue, Columbus, Ohio.



Missouri Endeavorers are shown at a reunion held in Jefferson City this summer. The program included a reception, followed by a "talk-it-over" period led by state president Gene Fink and a banquet with the message on "The Christian Endeavor Challenge" given by Rev. Charles Johnson, pastor counselor of the St. Louis Union. Several hundred attended.

Nominations for the 1959 \$100,000 Freedoms Foundation Awards Program must be mailed before October 31. Cash awards, honor medals, and honor certificates are among the awards to be given. Your own essay, your minister's sermon, your society's citizenship program—these are just a few of the many possible nominations. A folder with full information is available from the International Society.

Sunday morning worship services aboard twenty naval vessels of various types and sizes anchored in San Diego Harbor were led by delegates at the California Convention this year. The teams met at the Chapel of the Floating Society of Christian Endeavor before visiting the ships. George Orman was local committee chairman.

Hamilton (Ontario) Endeavorers conducted a worship service at the Harbour Rescue Mission recently, at which Rev. Carl V. Crate spoke. After leading the worship service the Endeavorers provided a meal for the men from the mission.

Delegate farthest from home at the Philadelphia Convention was Maung Maung Han,

officially representing the Burma Baptist Christian Endeavor Union. For four years he served as youth secretary of the union. In the fall of 1958 he came to Andover-Newton Theological School in Massachusetts for two years of study. Mr. Han brought to the convention the winning art exhibit in a recent contest among Burma Endeavorers, along with photos of Christian Endeavor activities.

Westchester County (New York) Alumni heard Rev. Hedley Plunkett, general secretary of the Irish Christian Endeavor Union, give the message at their annual dinner June 1 in Yonkers. Mrs. Ida Wirth is president.



Rev. Burton Weber



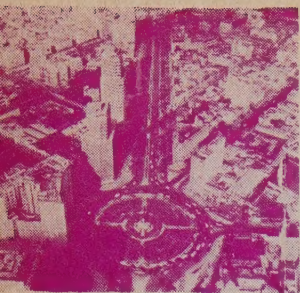
Rev. C. Roy Miller

Mr. Miller, who became pastor of the Prince Street United Brethren Church, Shippensburg, Pennsylvania, in late August, is a new writer of Junior High topic comments for THE CHRISTIAN ENDEAVOR WORLD. Mr. Weber, who writes comments for Senior-Young People, is pastor of the Garrison Road United Brethren Church in Fort Erie, Ontario. The initial topic treatments prepared by these men appear in this issue.

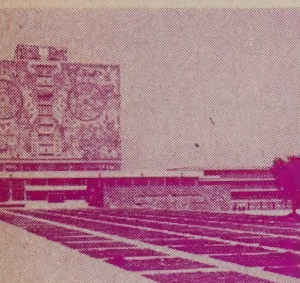
"Mothers of Men" is the title of the new book by Mrs. Lillian D. Poling. It is available for \$2.00 a copy from American Mothers Committee, Inc., 525 Lexington, New York 17. Mrs. Poling especially recommends the book for young women who are establishing a home.

"Make Christ King" was the theme when Virginia Endeavorers held their annual convention August 10-14 at Bridgewater College, Bridgewater.





From the Air
Mexico City



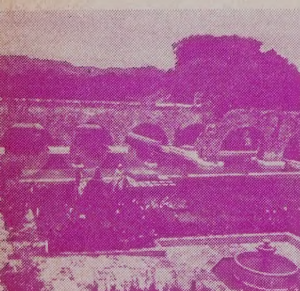
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A View of the Valley
Near Orizaba



A Pony Ride
San Miguel Hacienda



Hacienda Vista Hermosa

Tour: RH-14-Mod.

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For further information, write to

Harold E. Westerhoff, Tour Director

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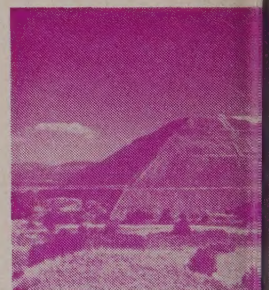
Caleta Beach
Acapulco



View from Guadalupe Hill
Taxco



Typical Street Scene
Tlaxcala



Pyramid of the Sun
Teotihuacan



Mt. Popocatepetl